Elementary Principles of Syndicalism by Salvador Cayetano Carpio

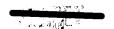
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The Author

The brochure is ascribed to Salvador Cayetano Carpio, an energetic, dedicated and well-known Communist labor leader of El Salvador, the country for which the peoplet was propered. The superior scholarship and skill with which it is written suggest that it might have been prepared originally by one of the good Spanish-language writers some of whom are exiled accepts of the Spanish Communist Party who work on propagands and translations in Prague and Moscow.

Carple allegedly has received propaganda from Communist centers obroad, including material written by Thya Ehrenburg, and in 1976-57 was reported as in training in Moscow. He fits well into the category of specially trained and qualified persons placed in positions that fit their background which the Communist Party of El Salvedor reportedly sought out and developed as a policy. A member of the Bakers' Union, he was anaigned to the syndical organization field in 1949. He was secretary general of the CROS Comits de Reorganización Obrera Sindical (Committee for Syndical Labor Reorganization) and was temporarily exiled to Handures for his activities. He was also a member of the Central Committee of the Communist Party of El Salvedor. He directed the CROS pro-peace campaign. In 1950 he served on two permanent committees of the Confederacion de Obreros de El Balvador, one of which had the task of defending local industry from the encroschment of foreign interests, and one called the "peace committee" which worked to establish emicable relations between Salvadoren vorters and worker organizations in other Latin American countries. In 1951 he denounced the Inter-American Conmission for Woman as an imperialist project to subjugate Latin American women. He was juiled in 1952 but was released in April 1954, after he was found not guilty of authorship of subversive meanscript materials forma in his possession. After his release he went to Hexico but later returned to Il Salvedor. In 1955 he was a number of a group within the Commanist Party known as the Comite de Resistancia Deconcaica, which proposed to reise funds for agitation and seditious acts.



Style and Contest

The brochure is written in a simple, direct, informal style. Its story is developed with remarkably skillful flow and sequence, so that it could be used effectively either as a platform speech, for reading aloud section by section, or as a training manual of the catechistic order. It consists of an historical introduction dealing with the man epochs in the progressive organization of society and production, proceeds with the related development of lebor syndicalism, defines and criticizes types of labor organization-especially American and British trade unionism-which do not conform to the Communist patterns, then provides a clear statement of the practical steps necessary to protect the national labor interests from forcion imperialism forming labor syndicates and a unitary labor central. A high emotional pitch is reached in the dominciation of trade unionism as the tool of imperialism, which should be very effective if the text were used in a well delivered speech. Then by implication the author says: what should be done about it: How can we meet this mensoe! And proceeds into the exposition of ways and means of organisation, closing with a rousing set of alogans and cheers "for a free, independent and revolutionary labor movement.

As a training manual, the brochure is handly divided into short chapters and paragraphs with topical headings. It makes use of question and ensure sequences and the first person plural, giving a sames of intimate and friendly understanding between the party spokesson and the listener or reader.

An illiterate or semi-literate worker could easily understand the story told in this primer of syndicalism. The key definitions and phrases appear to be suitable for memorizing, a quality which would be important in training organizers for a backward area where few members of the working class receive schooling of any kind. In such countries facilities for entertainment and recreation are also scarce, so that the 'listening circle' is readily formed and easily entertained with short 'leasons' that have a story quality, as does the narrative treatment of this primer material. Because of the dearth of schools for members of the poor working classes and the obvious social and economic advantages which are enjoyed by the nembers of the privileged classes who have access to educational opportunities, book knowledge is revered, desired, and impressive to many workers. They look with admiration on members of their own group who learn to read and like to gether around a literate friend to hear him read aloud.

This is a form of outertainment, but the teste for serious, even ponderous social subjects among poor workers in beckward Latin American countries should not be underestimated. Although ignorant by our standards,

and securingly childish because of their lack of general knowledge about the madern world outside, they are traditionally and temperamentally serious in outlook. The historical alluminos in this text, to the earliest hamen society to Home, the discovery of the New World, are neither beyond them now boring as they have a strong sense of tradition and the importance of history.

Decease of their simplicity it might be thought that picture meterial with little reading matter would appeal to them much more than text. They are not habituated to indoctrination through pictures, however, and they participate in the marked Spanish trait of love of the sound of words. Another factor in their receptivity to anterial of the type under review is their peneral exposure in childhood to religious training, even though limited, in the Catholic Church. The catechism method of learning is familiar even though they cannot read, and as a result they have a satural tendency to respect and respond to a degment type of presentation in words.

There also is a convincing attraction, cleverly played upon in this booklet, in references to the trials, sacrifices, needs, hopes and rights of the sorters' class to which they belong, and this pumphlet proceeds from that thought, by logical, easy steps to a recipe for what to do in order to win "the conquest of a life of complete liberty and absolute freedom from exploitation."

Dedication

The booklet starts off with an emotional dedicatory note in which the author focuses attention on the fact that he writes as a fearless and self-sacrificing champion of ill-treated workers who deserve better things from life than they are receiving under the present organization of society. He denounces and challenges the "emploiting class" and he addresses the dedication to women as well as men in his person-to-person approach.

Translation: I dedicate these pages to the heroic working class of

After publication of the "Syndical Letters" written by other communicates which have tought the method of functioning of the syndicates, I have thought it opportune to offer to the worker communication in a brief form living broad general outlines, the principles of syndicalism which we all should understand.

I know that this work will not please the exploiting class, which will demonstrate its fury in many ways. But that doesn't matter.

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Let them get up on their bind legs, steep their feet, and ches us to hits, these bestial encaies of the working class the as their highest expenents have foothing better to offer then lies, columniations, tieks, prisons, torture, and exile.

All for that will be taken gladly in the knowledge that on the other side, you, sen and women commades the long for a some worthy existence, will give all your attention to these pages of syndical orientation.

Salvedor Caretamo Carpio

Table of Contents

The following translated table of contents shows the scope of the peophiet, sithough it runs to only 37 pages with good specing and adequate merine.

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4th) Capitalist Regime

(Tth) Socialism

Int) that is the Syndicate Chester II: and) that is Class Instinct and that is Class Feeling

Chapter III: 1st) Reformist Symilcalism m) Officialized Syndicaliza Vertical or Corporative Syndicates Percentete Syndicates

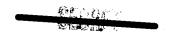
- b) "Rerum Toverus" or Christian-Docialist Syndicates
- c) Trade Unionisa and) Amercho-Syndicalism nd) Revolutionery Syndicalism

Chapter IV: Form and Besence of the Syndicates

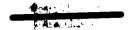
Spendin: 1) General Trade Unions Creft Unions

Company Unions Industrial Unions The Federacions

The Labor Confederation or Central Syndicate



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Chapter I - Historical Beckground

The first chapter opens with a short definition which puts all that follows into focus with that context, i.e.: The Syndicate is a fighting weapon of the working class.

A question follows: "Has the Syndicate existed in all the epochs of human history:"

The ensurer: "No, the Syndicate has not existed in all epochs."

In order to understand the dynalicate as an organization which has existen from the necessities of present-day society, it is necessary to place it in the frame of the historical period in which its existence has been possible, in the frame of a given social form of production."

An outline of the social forms of production which society has known up to our times follows: 1) The Primitive Community

SlaveryPeudalismCapitalism

5) Socialism ("which is enjoyed by one part of humanity today and toward which the rest of the peoples are popular moving").

The Primitive Community is described as an idyllic world at the described husen history, in which there were no exploiters, no private property, no overment, army, prisons, judges, no social classes, and production and distribution were effected in common. This changed with the rise of pasteral life. "Folitzer, in <u>Elementary Principles of Philosophy</u>" is cited as the source.

In the next section, the appearance of masters and slaves is equated, with the creation of private property and the establishment of the State: government, army, laws, judges, in order to keep the slaves in submission, who continually rebelled against their masters." The period of slavery carried men on from barbarism into civilization, according to this outline, but the unscrupulous exploitation which Rome carried out against the conquered provinces and the enormous taxation exacted in order to maintain internal order and hold back the berbarism invasions, led to general internal order and hold back the berbarism invasions, led to general internal order and hold back the berbarism invasions, led to general internal order and hold back the berbarism invasions, led to general internal order and hold back the berbarism invasions, led to general internal order and hold back the berbarism invasions, led to general internal order and hold back the berbarism invasions, led to general internal order and hold back the berbarism invasions, led to general internal order and hold back the berbarism invasions, led to general internal order and hold back the berbarism invasions, led to general internal developments based on aleve labor because orders than were liberated only to become colonor (tenant farmers) who had to pay encreases tribute in money or crops to the owner of the land.

The next cub-section of Chapter One states that the period of alavery was replaced by a new social form of production called Feudalism, in which society remained divided into desses and the feudal lords, also called intifund star because of their immense land holdings, exploited the labor

* Significant to Letin American workers as the large landsoners are commonly identified in their minds with repressive treatment of the poor classes.

of series. In this period the articles of the cities organized emporations or milds to defead their trades and prevent competition; eventually the milds because deminated by the master trades and prevent explained that effect the partners and apprentices under their control. It is most explained that effect the citerature and lands, intensification of commerce and increased demand for goods led to the rise of the bourgeois marchants and measurement and the development of expitalism the only vey the worker could live under this system was by salling his labor for a wage. This meriod the birth of a new class hitherto unknown in human society, namely, the prolaterist. Two sources are cited for this section: Political Country.

that the bourgeois class, after energing out the industrial revolution and destroying the found regime, fracing the sorfs and breaking up the guilds, obtained control of all the means of production. The exploited projecturies class was disposessed of power to do anything but live by selling his labor for a wags. Capitalian thus simplified and sharpened class sategories. A shrong picture follows of the plight of the workers legally and theoretically the worker has cortain rights, among them that of selling his labor to any employer he chooses. But 'in the economic espect, the workers do not possess means of poduction, they do not possess materials, since all of that is the private property of the bourgeois class. Their work is sould, since it is performed in common, but the product of that work is the profit) is the private property of the causer of the points.

the repetition of phreses in this paragraph marks attention. They bring out with four repetitions that the workers do not possess and amphasize with three repetitions that that the workers do not possess plus the profit from that leber is the private property of the bourgeois or comerciants. It is then show that the proleteriat historically turned to various forms of protective organisation such as coffmiles (brotherhoots), companies, compenies, include beautiful societies, and calls to resistancia (defense funds), finding in the gradicate the best makes to their needs. The labor class and the bourgeoisis. This development could not occur into the syndicate is not the result of caprice or the identistic denires of one or mather "existator", "its foundation rests in the very assence of the capitalist system of misery and the exploitation of men by sen."

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Chapter II - that is the Syndicate:

This chapter deals in the seme simple, enterprical style with the definition of the labor syndicate and its purpose. The hame, it is explained, comes from "syndic" or "disdice", referring to a functionary charged with defending the interests of a community, but it now has a new and broader meaning. The Syndicate is an organization of struggle of the vertices she have united for the defence of their examin interests. These interests are: economic (struggle for better vagos, reducing the cost of living, price of food, housing, transport, medicines, etc.); social (bealthful conditions of work, protection for wants, reduction of hours of work, social security, etc.); political (struggle for the promulgation and application of a labor Code legalizing the workers' conquests, struggle for effective democracy, struggle for peace and for the liberation of the country from the great foreign interests.

In a minilar fashion the meaning of "class instinct" and "class feeling" is defined. Class feeling (or exercises of class) means for the workers to understand that all the are exploited must unite, not only to defend themselves from exploitation but also in order to abolish exploitation, to win a social form of production in which there will no longer be exploiters and exploited and no class struggle. The proper channel for expression of this level of "class feeling" is a political party of the working class, which is the only party that can lead the working class with certainty to the conquest of a life of complete liberty and absolute absence of exploitation. Hence, it is concluded, the workers must fight against any inconsequential syndical tendencies which serely seek to lower the lavel of class feeling of the productaries.

This leads logically to discussion of 1) reformist or enti-revolutionary syndicalism.

Application. () ensemble-myndicalism, and () revolutionary syndicalism.

Reformist syndication means "the yellow syndicates". Asset its various, opportunistic expressions are "officialised syndicalism, "Christian-social syndicalism, and trade unionism. Dispersing reference is made to the corporative system of Fortugal, the vertical syndicates in Spain, and the Peronist Inhor organisation, as well as to the Catholic trade unions inspired by the Papal Encyclical Terms Roverus."

Trade unionism comes in for the strongest attack as a tragle disorientation for the working class. . Brade unionism practices the struggle squinet the owner class by limiting it strictly to the economic field and letting the political field remain under the direction of the interests of the capitalists.

In the international field, trade unionism is the unconditional defender of the interests of the great monopolise. Trade unionism was firmly established in England and from there extended to other countries. The syndiani movement is the United States is precommently trade unionist.

In countries where the proleteriat has a high level of revolutionary feeling trade unionism disguises itself as 'Socialism' in order to mislead the workers. Schind this mesquerede it preaches the necessity of change in the structure of capitalist society, but esserts that these changes must be achieved through progressive reform which eventually will lead to the disappearance of exploitation.

enterprises. In the great industrial countries the trade amionist workers fight together with the imperialists of their respective countries to subjugate and emploit the workers of the colonial and dependent countries; because, with the fabulous profits and by the powerful imperialist compenies in oil, minerals, rubber, beneaus, coffee, electric power, etc., they can provide relative well-being for a small top layer of workers of those countries at the cost of the hunger and misery suffered by the workers of the backward countries.

"Therefore, within the proleteriat of those imperialist countries, there is formed a top layer of workers who live relatively well, those who make up the Meutements or overseers of the imperialists within the syndical movement, and who drag the proleterist toward the trade unionist movement. Such, at present, is the position of the enriched directors of the great North American labor centrals: the AFL and the CIC, and also of the Labor Party leaders of Bagland and of the 'Bocialists' of France, Western Germany, Belgium, etc. For this reason we see many North American syndical leaders condoning and serving the iniquitous exploitation which is cerried out by the great companies (benens, mining, sugar, etc.) in our countries; we see them defending the policy of the Borth American government of dominating the backward peoples and we see them supporting in body and soul the war preparations which only benefit the powerful eras manufacturers. To those leaders the death of millions of workers and compesinos means nothing, they have no interest in the mourning and the misery which would fall on the homes of the proleterist, they have no interest in the vidows, nor the orphans nor the disabled, nor the destruction and desolution which emother war unavoidably would bring upon the fields, towns end cities. They are interested in nothing except the crushs that fall to them from the table of their imperialist masters, which permit them to enjoy the 'American way of life' that is built up by the ewest, the misery and the semi-feudal backwardness of our colonial, semi-colonial and dependent peoples.

For the same reasons we see the British Labor party supporting the eggressive policy of the great monopolies in Iran, Burma, Egypt, Hong Kong, Belize /British Honduras/, etc. We see the French 'Socialists' condoming the sending of troops to Indochine in order to subjugate a people who wish to be independent, we see them supporting a repectous policy in North Africa, Madagement, etc., and we see all of them together defending the plans of the

great International Cartels such as the monstrous international supermonopoly created by the 'Schumen Plan', the deflated 'Marshall Flan,' the Marth Atlantic Treaty, the rearrament of Japan and Germany. In all of this, they do nothing more than to protect the interests of financial capital against the vital interests of the working class which they hypocritically pretend to 'defend.'

Also in the backward countries, the trade unionists succeed in penetrating the syndical movement, with the support, generally, of the governments that have sold themselves out to imperialise, as in the case of the gaugeters in the CTC of Cube and the traitors of the Chileen labor movement. These are traitors in superlative degree, because they turn their backs on the interests of their own class and their country, they fight to maintain the backward condition of our countries, condoning the delivery of our fundamental cources of wealth into the hands of the foreign enterprises which impoverish and exhaust our resources.

These imperialist overseers, when they have succeeded in getting control of the syndicates, and even before, carry out, with the aid of the police, an implecable persecution against the thinking and patriotic workers who strive for national independence, industrialization and the progress which they never can conquer except through national liberation from the imperialist chains."

Cancilusion

After this high point of attack, and strong oratorical effect, the remainder of the pamphlet deals with the practical details of syndical organization. It ends with advocacy of national federation and the creation of a single central labor organization. There is no mention whatever of the CTAL or the NTTU or the Communist Forty or Moscow. The lesson is confined to the injustices, needs, and hopes of the workers within the national scene and beamed on a strong varning against the disorienting influence of the NTTH American trade unionists. The last page of the pemphlet contains a series of slogens:

All workers! Fight for aunitary syndical central; for the great confederation of workers of El Salvador:

All to the fight for a free, independent and revolutionary syndical movement:

All to the fight for a lasting peace:

All to the fight for the liberation of the nation from the clutches of foreign economic oppression!

For a free and happy country!

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